BIOGRAPHICAL SUMMARY: Fusako Nishimura Uchimura

"When we were [living] in Kō'ele [1924-28], my mom says he [father] had bought a car . . . to run a taxi service, because there was a lot of workers down at the stone crusher, you know. And people were building that road to Kaumalapau? So he would run a taxi service for these men who could go down to what they called Miki Camp. That's where they all lodged themselves . . . that used to be the gathering place for their gambling games. So he would run taxi all night long, and he'd come home about one or two o'clock. And my mother said because they were drunk . . . they just grab whatever they can and give it to my dad for his taxi service. There was no really fare, you know."

Fusako Nishimura Uchimura, the oldest daughter of Susumu Nishimura and Tama Teramoto Nishimura, was born June 15, 1924 in Kō'ele.

At age four, Fusako and her family moved from Kō'ele to Lāna'i City. Fusako attended Kō'ele Grammar School and Lāna'i High School, graduating in 1942.

She now lives in Maui with her husband Melvin and her mother.

Her recollections in this interview center around her father and his many jobs and interests. Susumu Nishimura, a well-known Lāna'i resident who worked as a cowboy, mail carrier, taxi driver, pineapple laborer, movie theatre manager and service station proprietor, died in 1985. He was a skillful handyman and could speak English, Japanese and Hawaiian. He was also knowledgeable about Lāna'i's history.

Tape No. 16-31-1-89 and 16-32-1-89

ORAL HISTORY INTERVIEW

with

Fusako Nishimura Uchimura (FU)

February 2, 1989

Kīhei, Maui

BY: Warren Nishimoto (WN)

WN: This is an interview with Mrs. Fusako Uchimura on February 2, 1989, at her home in Kīhei, Maui. The interviewer is Warren Nishimoto.

Okay, Mrs. Uchimura, can we start by having you tell me when you were born and where you were born?

FU: Okay. I was born on June 15, 1924, and I was born up in Kō'ele ranch, Lāna'i.

WN: And what was your father's name?

FU: Susumu Nishimura.

WN: And your mother?

FU: My mother is Tama Nishimura. Teramoto is her maiden name.

WN: Okay. And what was your father doing in Lāna'i Ranch in Kō'ele?

FU: As far back as I could remember, he started off by being a cowboy. But then, he was also a mail carrier and he used to have interesting stories to tell us about the time that he was a mail carrier more than he was a cowboy. (WN chuckles.) And these stories had to do with carrying mail from what is called Lāna'i City now, down to where he used to be, Keōmuku. And because he was the one that took mail, and I guess people considered mail very important, people already had set in their minds that this man is trustworthy, I guess. And so they would let him carry all kinds of personal things, too, besides groceries and meat products and things, you know. So he used to have interesting experiences, 'cause he would be like the night rider pony express thing, you know, in our early American history. He would take mail down, all odd hours of the evening, and most often he said, it was in the evening, so he had to travel all by himself with his dog, on horseback. And so he'd go through all these kiawe--we used to call it tunnels because they look like tunnels, you know, the trees were always, you know, working together by wind, and made a big tunnel. And so he'd go

through gates. When he comes through some of these gates near cemeteries, he would have interesting experiences like seeing visions, you know.

WN: Oh, yeah?

FU: But the horse would see it first, and it wouldn't want to go near the gate. And the people in the ranch had already told him that these things are going to happen, I guess, because of superstitious beliefs and things. And so whenever they asked him to carry pork or things like that, any meat products, they would tell him stories. So maybe it was an expectant vision more than actuality, you know. (WN chuckles.) But then funny, how the horse would see it first. Whatever it was, the horse saw, he wouldn't tell, so he didn't know. But my dad said the horse would not want to go near the gate. And then pretty soon, he'd sit still, and you know, gaze at the gate real carefully, and he would see a vision of a woman that recently died or someone like that. And so he would speak in Hawaiian to this whatever he sees, and he would tell them that he has all these things he has to deliver so he needs to go. But I will give you a piece of the pork that you want, so, you know, he would open the bag and cut off the piece of pork and throw it into the distant, and then pretty soon, the horse would want to go again. So then he would open the gate and go through.

So he'd have these experiences he'd tell us, you know. So naturally as we are growing up, every time we went through those places on our car, we would be so scared. We'd tell my dad, "For sure we better get home before dark." And things that he used to have interesting experiences, so we remember his work as mail carrier more than during his days of cowboy.

WN: Well, he must have been more than mail carrier, if he was carrying meat and vegetables.

FU: All those things. It was just extra things that he used to do for the people, back and forth.

WN: And mostly, this is from Lānaʻi City to Keōmuku?

FU: Yes, mm hmm. Sometimes, he said he used to carry federal mail, that had to go to that little boat man that would carry it across the channel on his little speedboat. So sometimes he said he did do that.

WN: I see.

FU: Then later on, when that boat service was done, then I guess it was the company, ranch, that had this service from Mānele where, you know, the hotel is coming up now? It's down there. We used to call it the black sand. It wasn't really black sand, but there was a little bit of black sand on the edge of the beach there, you know. And they had the cattle chute.

WN: Uh huh, right, right.

FU: They used to send cattle out, and then the Inter-island Steam [Navigation] Company's boat, you know, freighters, used to come in, take those cattle to Honolulu, O'ahu, anyway. So then, after this little charter service between Lāna'i and Lahaina stopped, then he used to go there [Mānele] to pick up his mail.

WN: I see.

FU: Then later on, it got to be Kaumalapau.

WN: I see.

FU: So Kaumalapau was [built] about 1927 or '[2]8, I think [1926].

WN: So after the pineapple came in.

FU: Yeah, started to come in.

WN: [Hawaiian] Pineapple Company.

FU: They made that. My dad had worked as a--by then, he was working as a timekeeper, as they called it then, you know, to keep track of--payroll clerk, I think, what we call today. And he used to work for that company.

WN: I see.

FU: I don't know whether it was Mr. Blackfield? Some kind of name like that. They wanted to take my dad so badly along, you know, wherever contract there was. I used to tell my dad, "Oh, you should have gone, then we could have seen, you know, not only stuck on the island of Lāna'i," you know.

(Laughter)

FU: I used to tell my dad, "You should have gone."

He said, "Yeah, but, Mama cannot talk English, so it was going to be hard for her," and already my sister and I were born, so he thought, you know, it's best to stay on the island. So he remembered making all of that harbor, yeah. Was interesting.

WN: You mean, he helped . . .

FU: Yes.

WN: He helped build Kaumalapau?

FU: Yes. Mm hmm.

WN: I see. And in that capacity, he was officially timekeeper or . . .

FU: Timekeeper is what they called. So I would imagine, if it's today's job description, it would be like a payroll clerk.

WN: Mm hmm, I see. And so he--so actually his major routes were Mānele, Lāna'i City, Kō'ele, and Keōmuku?

FU: Mm hmm, mm hmm.

WN: Did he go anywhere else on the island?

FU: Mm, no. That was his regular job, now, during the day. But then when we were [living] in Kō'ele [1924-28], my mom says he had bought a car, whether it's Model--I know it was a Ford car. But to run a taxi service, because there was a lot of workers down at the stone crusher, you know. And people were building that road to Kaumalapau? It went right through town, anyway, right through the city. So he would run a taxi service for these men who would go down to what they called Miki Camp. That's where they all lodged themselves. And they'd have, you know, lots and lots of, I guess, open gambling, and he would run taxi service from up wherever they were, to the camp. And then some of the people were [living] there already, but that used to be the gathering place for their gambling games. So he would run taxi all night long, and he'd come home about one or two o'clock. And my mother said because they were drunk and because, I guess, too much money, whatever, they just grab whatever they can and give it to my dad for his taxi service. (WN chuckles.) There was no really fare, you know.

WN: Yeah.

FU: And she said he used to come home, and you know, piles of money. But then they had to pay my grandfather's debt he had with Dr. [S.] Ohata. He's dead now, but I think his son is still either a politician or something now, here. Ohata, anyway. He used to be the only doctor. And my grandfather had a very bad accident opening a can, and he cut his little finger and it got infected, gangrene set in, so it had to be taken off from this wrist bone. His whole bone was taken off. It wasn't very much when you think about it now. My mom said it was about $6,000 or so.

WN: Dr. Ohata was on Lāna'i?

FU: No, on Maui. So he [grandfather] had to come across that little ['Au'au] Channel on the boat and get himself fixed up.

WN: So this is prior to Hawaiian Pine coming in?

FU: Oh, yeah.

WN: Oh, I see.

FU: So all that taxi money that my mother said they earned, and she had to wash the cowboys' clothes to make that extra money, went to all

that debt. And my grandmother was having her fling so, naturally it cost a little bit more, you know.

WN: So your father was a taxi driver while you folks were living in Kō'ele?

FU: Kō'ele, yeah.

WN: Before '28 then.

FU: Oh, yes, 'cause I was born in '24 so, you know.

WN: So was he a cowboy and a taxi driver at the same time?

FU: At the same time, yeah. During the day he did cowboy work and then at night, yeah. And when my sister was born in the year '27, that was the year, I think--oh no, my mother was pregnant to my sister, 1927 she was born in February, so must have been late January that there was this great big fire that destroyed my father's car, so that was the end of his taxi service.

WN: Oh, no.

FU: Yeah.

WN: You mean, it started in the ranch?

FU: In the garage, yeah. They had the long building, you know, all the buggies and wagons. And my father's car was there, too. And they don't know how it started, but anyway, it was in the night.

WN: Was it only that garage, only that building?

FU: Yeah, only that garage. Only that building, and then naturally the whole community got out there and doused it. But my father's car was gone. Yeah. (Chuckles) So that was the end of his taxi service.

WN: Did he use his car only for taxi service?

FU: Yeah, mm hmm, only for taxi--he had to borrow the money from some friends. You know, long time ago, I don't know if your parents ever spoke with you or not, but Japanese used to have what they call tanomoshi. So, it was like a community bank, and you can borrow whatever amount that you want to, and then you pay back to them what you borrowed. So he had borrowed from this tanomoshi thing. And then he bought that car. Well, it earned quite a bit for him.

(Laughter)

FU: Yeah. So he was able to pay, you know.

WN: So but his cowboy duties was mostly on horseback?

FU: Yeah, all on horseback.

WN: I see.

FU: Yeah, they used to go all on the north end [of Lāna'i], they used to go all the way down there to chase the cattle up, you know. It's like the Mainland cowboys, my father said, wherever there was grass to graze, is where they took the cattle.

WN: I see. And so you were born midwife or . . .

FU: Midwife, yes, uh huh. And then, there was an intern doctor there, very young, and he used to come and check what the midwife did, you know. Yeah, I was so small, so--only two-and-a-half pounds.

WN: Oh yeah?

FU: Yeah, I was born. And the doctor had to pull my eyelids up to see if the eyes were there, and you know, I was so full of skin and no flesh kind of thing (chuckles).

WN: Were you premature?

FU: No. But my grandfather and my dad's four brothers and one sister, was living together, and it was only my dad working. So they had hardly any food. So my mom says by the time she gets to eat, she said there's only crumbs left in the pot, so she'd put just tea in there, and scrape the rice, and you know, that's why I didn't develop. But thank goodness, I was normal, except for size. So she had a real easy birth.

(Laughter)

FU: So small.

WN: You probably had the hard time.

FU: Yeah, growing up. It's a good thing you don't know anything. So, only abnormal thing that I experienced when I was younger was my kidneys, not necessarily failed, but used to give me problems. So even now, I'm still very careful about what I drink, especially water. That's why we have a water system here that filters the water. Otherwise, I get swollen easily.

WN: I see. Well, you were four years old when your family moved from Kō'ele to Lāna'i City.

FU: Yeah.

WN: So do you remember anything about Kō'ele, living there, I mean, your house or anything like that?

FU: I remember only after we grew up a little more. And then we used to

go back there all the time to play, like [with] Mrs. [Fumiko Abe] Watanabe. She used to be like my big sister. So when we go back, then I remember the house. I guess, the peculiar things is what you remember of a house. It was a big, old rambling house, but then the peculiar part of it was that the kitchen was one step below the main floor of the house, and so they used to have a board. My mom said that was to keep me from crawling over, you know, tumbling over the step. So they used to have this board, and you always have to take a whole big step to go over that board and then down into one step, and then down into the kitchen floor. And the kitchen floor itself wasn't--almost not necessarily board, because it was always walked over with shoes and slippers from the outside. And I remember the kitchen table being a long rough table and just benches to sit on. And windows were sliding windows, yeah, but it was not--well, it's almost like a plate glass like this, I guess it was, but very rough. I remember tumbling out of that window once, and I still have the scar to show for it.

WN: Oh, on your cheek?

FU: Yeah. And she said was under here when I was little. Then it was a big black and blue that wouldn't go away. So my grandfather slit it to get that--he calls it bad blood--out. And so now, I have a pocket. You know, the skin seem to have formed underneath, you know, so I can pinch it, see. So as I grew, the skin grew so, it's up here instead of under my chin.

WN: Oh, so I guess you'll never forget that then.

FU: You'd always remember that. And that's why, I wanted that avocado tree [once located on the ranch] to be left there 'cause I was trying to look at the avocado fruit, and tumbled out of the window.

WN: I see, I see.

FU: So, those are the peculiar things you remember.

WN: How many rooms was your house, your Kō'ele house?

FU: I just remember a great, big living room, and two bedrooms is all. And I guess everybody slept all over the place. And then 'cause the kitchen was long, narrow and long section. The whole width of the house was the kitchen.

WN: Uh huh. Did you have electricity at that time?

FU: No, I remember lamps only. Because we had those lamps for a long time. Oil lamps. When we moved down to the city, whenever the [electric] lights went out, you know, like wintertime, always, the lights used to go out. Because of the bad storms. And so we used to use those lamps, and my mom would say, "Oh, this is from the ranch," you know. Yeah.

WN: What about stove, cooking?

FU: My mother had wood stove. Later on, it was kerosene. So then we used to have community baths [in Lāna'i City] 'cause we had no bath for each of us.

WN: What was the community bath like?

FU: Interesting. A great, big building with one side for men and one side for women, but I didn't see any need for that, you know. After a while I began thinking, oh, what's the use of doing that, you know, because the wall didn't go all the way down to the bottom of the tub. (WN chuckles.) Only the top was sectioned, and then from where the water level started, there was no wall, so the boys used to swim across from their side to (chuckles) the girls' side. At first it started off by these buildings being called one side Japanese furo, and then the other side, the Filipino people, you know. They used to divide it like that. And so my dad and everybody else, we used to bathe together. But then, later on when we were teenagers, it got to be men and women, yeah. But still community bath.

WN: Who ran the bath?

FU: The [Hawaiian Pineapple] Company. I had a friend whose mother had that contract to go in, clean the bath, you know, the two great, big furos, and then start the fire about three o'clock in the afternoon. Oh, the great, big oil boiler, you know, you have to go start the fire.

WN: This is in Kō'ele?

FU: No. This is in the city.

WN: Lāna'i City.

FU: In Kō'ele, it was always, you know, those furo that you put wood underneath?

WN: And that was community, too?

FU: No, that was individual.

WN: Oh, so you had your own furo in Kō'ele?

FU: Yeah, people built their own.

WN: So in Kō'ele you had your own, and then when you moved to Lāna'i City in 1928, you had community?

FU: Yeah, the company had made the community kind.

WN: Did you miss having a private furo?

FU: Well, we were children so we really don't know because my father always went with us. My father and my mother always went with us girls. So you know, we felt comfortable with just the family being there. So we used to go late in the evening.

WN: Uh huh, I see.

FU: Most of the people in the community went about five o'clock, between four and seven, let's say. So we'd go after supper when nobody's around.

WN: In Kō'ele, what about like toilets? Was it--you had your own outhouse?

FU: Outhouse, yeah, mm hmm. I remember two toilets per house, and then there was a wall, because the houses were pretty close, it wasn't scattered, you know, so one long outhouse that contained four toilets, was for two houses.

WN: I see. And do you know the name of the family that you shared with?

FU: No, I don't remember the neighbors, but I do remember the Abes, who were in front of us. As I went to our house, I had to pass their house.

WN: Was there a garden at your place?

FU: In the back, yeah. My mom is a good gardener. I guess 'cause she came from a farm land, you know. My dad was never, but my mom was. (Chuckles) My dad being brought up in Hawai'i, I guess it wasn't like that. But my mom always grew vegetables. All my life I've known to have a garden.

WN: What kind of vegetables?

FU: Oh, the usual things like carrots and daikon, and string beans and things like that. Lettuce was not much because my mother never was used to with lettuce, I guess, from Japan. Even tomatoes, she said, they never ate tomatoes in Japan. But daikon and nasubi, you know, eggplant, string beans, carrots, and green onions. Those were the common things she planted. And of course, we always had vines of pumpkin and squash, you know.

WN: When you moved to Lāna'i City, you still had a garden?

FU: Still had a garden, yeah. In fact, there was a great, big community garden for those who wanted to go into more gardening. Then you could have your own backyard, too. It was fun. It's good to think--we were talking, I was talking to Fumiko-san this morning and talking about those days, and she said, "My, there's people who want to know?"

So I said, "Yeah, these people are writing books for children

[students and researchers] to remember Lāna'i."

"Oh, how exciting," she says.

She thought you were coming up right away. So I said, "No, you not even on the island, yet."

(Chuckles)

WN: Yeah, I won't be able to see her this trip, but I'll have to come again.

FU: Oh, maybe you could talk with her.

WN: Yeah. When you were living in Kō'ele, do you remember having any chores around the house?

FU: No, I don't.

WN: I guess you were . . .

FU: Because my mom says I was so stuck to her back for a long time, and then after my grandfather and my uncle and aunty went back to Japan, then I guess, they got ready to move. So, I don't remember any chores.

WN: You said that when you moved to Lāna'i City, sometimes you would go back to Kō'ele to play with your friends. Who were some of your friends?

FU: We always played with Fumiko-san. Fumi-chan, we used to call her.

WN: Fumiko Abe [Watanabe], yeah.

FU: Yeah, she's the only one that I remember, yeah. I guess there were other--Hawaiian children, too, but I don't remember them as well as I do Fumi-chan, 'cause we always spoke Japanese and always, you know, stuck to one another. I guess . . .

WN: Oh, you spoke to her in Japanese?

FU: Yeah. Funny, you know, when we were children, we spoke mostly Japanese. And maybe that's the reason why 'cause at home, we always spoke Japanese.

WN: So your father spoke Japanese, Hawaiian, and English?

FU: Yes, mm hmm.

WN: So at home, it was--mostly he spoke Japanese to you folks.

FU: Yes, yes. We only heard him speaking Hawaiian only when there were Hawaiian people around. And English, if he had to speak to us about

school or whatever, but almost never while we were growing up. After we got to be high school, then naturally, you know. And one regulation we always had, or rule, I should say, we always had in our house is, if you're going to speak any language, speak it well. So if we spoke Japanese, we always had to speak only Japanese, and no more this mix thing, you know, (chuckles) like pidgin. So I had a hard time speaking pidgin, you know, 'cause I wasn't used to speaking pidgin (chuckles).

WN: How was your dad's Japanese? 'Cause he's nisei, yeah?

FU: Yes. But he always grew up among older people, so he sounded like a person who really came from the old country in Kumamoto, you know. When he went back to Japan, my mom says he spoke better Japanese for the Kumamoto people, 'cause you know, every ken has their own colloquial language. Well, he spoke the Kumamoto colloquial language really well. My mother would forget and her brother would call her at the hotel, and he would ask her, "Oh, what do you see through that," you know, mado is Japanese window.

So she would say, "Oh, window, kara miru to."

So he's telling her, "What is 'window'?" (Chuckles)

"Oh," she said. "Okay, I forgot I'm in Japan." So she has to, but my father was saying she always spoke half English or sometimes Hawaiian words, forgetting that she's in Japan. But my mother was saying my father was so well accepted. And that was his first trip home, I mean, to Japan.

WN: Because your father's father and mother also came here. They came here first.

FU: Mm hmm. Right, Lahaina.

WN: What kind of background did they have?

FU: Same. Farming. In fact, they were very close neighbors, my grandfather and grandmother. And so when my grandmother, you know, took off from my grandfather, the people in Japan had a hard time understanding what was going on.

WN: Oh, really? I didn't know that.

FU: Yeah, uh huh. Because, naturally, they were such close neighbors, and so they were friends for a long, long time. Probably generations of friendship, you know. And so when my grandmother went back to Japan, of course, this was years after she was divorced. She must have gone back to Japan in 1950, 'cause my son was born already. Yeah. And she couldn't go to her husband's because she was divorced from him, so she went next door to her brother's. And you know, it was so funny because my grandmother's brother was being really nice to his former brother-in-law, who was

my grandfather. But the minute my grandmother went home, they became enemies. (WN chuckles.) And so my grandfather told his son, who is my father's younger brother, he didn't understand, you know, what could be going on, so evidently, my grandfather must have been a very nice man, not thinking that his former wife could have said all kinds of things about him to her family. So they became enemies. So at the time my grandfather died, they weren't even speaking to each other.

WN: Is that right?

FU: And they were only a stone's throw away, you know, so close. (WN chuckles.) Crazy yeah? But, yeah, my grandfather must have been a nice person because he didn't think that his former wife would go home and say things that would make them think badly of him. He just couldn't understand. But I guess because he was married again, you know, that made my grandmother upset, probably. (Chuckles)

WN: I see.

FU: And they had a young child, I think she died.

WN: Oh, I see.

FU: But my grandfather's farm was bigger, so he was a bigger farmer, so people kind of looked up to him in the village. My grandmother's family may have felt prestigious to have sent their daughter to a bigger farmer. But then, it was her fault. She took off. My grandfather didn't send her away. She said she was tired of looking after all the children, and she wanted her freedom.

WN: How many children did she have?

FU: Six altogether. There were eight, I think. She miscarried one, and one died.

WN: And your father was what number?

FU: The oldest.

WN: Oh, he was the oldest.

FU: So the boy that was born right after him, died. And then couple of years later, my uncle in Moloka'i was born. Then below him, I think, she miscarried one.

WN: Did your father ever tell you why they came from Lahaina to Lānaʻi?

FU: Oh, yeah. They heard that Lānaʻi was just opening and that they were paying better wages. So his father decided to come.

WN: You mean the ranch was paying . . .

FU: Yeah, the ranch was just beginning so, you know, they were just beginning to open up the island, negotiating with the Hawaiian people, you know. _[FU means Hawaiian Pineapple Company was just beginning, since Lāna'i Ranch was started much earlier.]

WN: Do you know what year this was that he came to Lāna'i?

FU: In '23, I guess, 'cause I was born '24. My mom came in '23, and they were already on Lāna'i. So, maybe, yeah, early '23. She came in June '23.

WN: So your father hadn't been on Lāna'i very long then before they got married?

FU: Yeah, well, five years maybe. Your wife was saying that the Kanyaku Imin book [Kanyaku Imin: A Hundred Years of Japanese Life in Hawai'i, which features an article on FU's parents] says that he was eleven.

WN: I think so.

FU: Yeah, that was a little too young [i.e., the information in the book was incorrect], I think. Yeah, because he went through the third grade [in Lahaina]. He would be about nine or ten years old, you know. And he remembers working in Lahaina. He remembers the train, you know the train that's running now?

WN: Yeah.

FU: That used to be, you know, cane hauling train. He remembers working odd jobs for different people. So he couldn't have been younger than that.

WN: I guess there seems to be a natural link between Lahaina and Lāna'i, yeah?

FU: Always has been because it--maybe the islands' situated so close. And then they were able to get back and forth so easily.

WN: Right.

FU: When I think about the ocean condition now, my goodness, that little boat, you know. (WN chuckles.) 'Cause I came across the ocean. A friend came on a speedboat once, just twenty-five-feet-long speedboat, and he gave me a ride home, and my, that was a rough ride. Of course, it was in November, so maybe that's, you know, bad time of the year, too, but. 'Cause otherwise, people do it across forty-five minutes during summer.

WN: You know, people that we speak to, not--oh, Japanese, Hawaiians and so forth from, you know, the ranch area, they always speak, or they always mention your dad's name, you know. Was he some kind of--was he considered to be like a leader or anything like that or anything?

FU: Maybe they looked up to him in that way because he always spoke his mind. My father always spoke his mind, and if people weren't satisfied with whatevers, you know, he would go and see why it's like that, and you know, why certain people aren't treated fairly or things like that. And when we were growing up, you know, nine, ten, eleven years old, those years, I remember just when the company was very new yet, there was a lot of this struggle, power struggle, I would call it, in the sense that there were a lot of Japanese people that came from wherevers, O'ahu, you know, different places, and took positions in the company that was supervisory, you know, departmental supervisory positions.

WN: This is Hawaiian Pine?

FU: Yes, Hawaiian Pine. Okay. And it's a natural thing, when you think about it now, for people to have favorites, friends whom you get along better, you know, and things like that. And this is something my father really disliked. Yeah. He felt that everybody should be friends. That's why he had friends among the Filipinos and Hawaiians and Portuguese, and everybody, you know, Haole people. So as a result, when you go and ask for a house, you know, plantation home, if they say you have to stand in line, fine, that's understandable because first come, first served. But then, at times, there were rumors that, this man would say, "Oh, I went to ask for a house just yesterday, and I got it. Just like that." My father start thinking . . .

WN: Favoritism.

FU: Yeah. "How come, you know, I went to ask," 'cause that's when he was trying to help a friend have a better house because a baby came along. Instead of a single-people home, he wanted a house by itself for him and his family. So he went to ask, 'cause he couldn't speak English, the man. So my father went to ask, and they said, "Oh, he has to stand in line because so and so, and so and so ahead of him."

"Oh, okay." My father understands that. So he came back and he told the man, "Oh, you have to wait in line."

So they said okay. But then they were talking in among themselves, and then one guy said, "Oh, I just went to ask for a house, you know, where I wanted to move. I have a nice home now, but I thought that place is better." So he went to ask and he got it right then and there. So he wanted to know how come.

WN: Was this person Filipino or was it another ethnic group?

FU: No, another Japanese. So he wondered why. So he kind of asked around, and then people told him, "When you go and ask for the house, you know, that personnel director wants you to bring a gift." So my father is not like that. That's his job. He says he's getting paid from the company, he supposed to treat everybody fairly, so why should I take a gift for him to listen to me. So he

went and saw the people, "Oh, I heard you took," you know, sake or fish, or bag of rice or whatever.

So the man said, "Yeah, I heard that he's like that, so that's what I did. So maybe that's why I got the house right away," you know, it was one of those things, and my father always--he used to really dislike that, you know, it's not right. He's getting paid from the company for doing his job, and he shouldn't show favoritism. But that's the way he was. Maybe that's the reason why people used to always, not necessarily depend, but you know, come to him. And if he couldn't help, he would say he couldn't help.

WN: Could he speak Ilocano too?

FU: Some words, yeah. Not all the time. Not like converse, but certain words he knew.

WN: I guess he got by with pidgin, then, with Filipinos.

FU: Most often, yes. Most often.

WN: I see. How was your father's relationship with George Munro?

FU: Oh, I think George, Mr. Munro took my dad to be a very dependable person. That's why anything new, anything that they wanted to try out to see if it's going to work, they would come and ask him. "What do you think, Nishi?" You know, or Susumi? Yeah (chuckles). That's why we were very close with the Munros.

WN: I see.

FU: I don't remember that Mr. [George] Munro very well, but I do remember Hector [Munro] and James [Munro], yeah. But Hector more so, like I told you the last time.

WN: What was your father good at? I mean, you know, what was his area of knowledge?

FU: He was--I always used to tell him, "I hope you're not going to be jack-of-all-trades and master of none," you know, and he used to laugh. But he used to do anything. And he'd always pride in what he could learn to do. He always prided in that. So he would--if people had brought their washing machines or refrigerators, they would say, "Oh, you know, Nishi, my refrigerator, I don't know what happened." He would go and look at it.

And I found books on his shelf that had to do with almost anything you can think of. So during the depression years, you know, my father fed us by sharpening scissors and saws. And he used to go at night into the homes and say, you know, "Would you like to have your scissors or your saws sharpened?" And because the company hired people only for three or four days a week.

WN: Oh, because pineapple really was bad during the depression.

FU: Yeah, they used to go and throw away the pineapple over the cliff, you know, down Kaumalapau? And then he had my two uncles to feed, and my three cousins to feed besides three of us kids, and he and my mom. And, of course, my uncle and them all worked, but they also worked only two or three days a week. So he used to--I remember he doing that, and he used to sell Mason shoes. That, I remember also. (Chuckles) And at times, he had taken orders for--to preserve pictures, you know, photographs of parents, and he'd send it to the Mainland and they would--we still have my mother's father's pictures. All peeling already. But anyway, you know, he'd send it to the Mainland, and these people would photograph this picture onto a solid frame. Now that it's old, that thing is peeling, but anyway, he sold quite a bit of that, yeah, because people wanted to preserve their parents, and you know. Because you know how the Japanese Buddhist style used to put a picture on the altar, you know, to . . .

WN: Mm hmm, yeah.

FU: Yeah, they used to be in ancestor worship, so they would have pictures of the old folks. He did that too.

WN: Wow.

FU: He did all kinds of things just to keep the family going, you know. So I never remember--I don't remember he talking to my mom about--"Eh, we better go make a tanomoshi to pay for certain things." No, instead, he used to help people out, 'cause people used to come and meet at our house. I remember, I don't know if you know--just the other day, I was talking about this person, Mr. Minami at Farrington High School?

WN: Sounds familiar.

FU: He used to be the principal.

WN: Uh huh.

FU: Yeah, Kiyoshi Minami. I don't know his English name, if he had one. His wife was Norma Armstrong, I think it was. She was the exchange teacher, and they got married.

WN: Oh, yeah?

FU: Mm hmm. But anyway, his parents used to come over a lot. My father used to help them a lot. They used to be big vegetable farmers on Lāna'i. Where the [Lāna'i] High and Elementary School is now?

WN: Yeah.

FU: Yeah, that used to be a big vegetable farm. The Minamis used to

run. The elementary school [Kō'ele Grammar School] was on the hill when I used to--where the golf course is now.

WN: So then when you were going to elementary school, it was still there then.

FU: Yeah.

WN: In Kō'ele then, the school.

FU: Mm hmm. We were there till seventh grade. And during the seventh grade year, we moved down to where it is now [in Lāna'i City].

WN: Yeah, I think '37, 1937.

FU: Yeah, I think so. Around there it moved down. So we graduated. I think class of '39 was the first [graduating class], first graduates from that school, high school. And there were what, only six or eight of them [there were ten members in that class].

WN: What do you remember about going to school over there?

FU: At . . .

WN: At the old schoolhouse. Where the golf course is?

FU: Oh, up on the hill?

WN: Yeah.

FU: Oh, yeah. That's what I remember about going barefeet and have to jump all over those earthworms. It used to rain so much over there. It was dirt road, you know, all the way. And it's all hillside climbing up, and oh, I used to hate that, (chuckles) cause I didn't like earthworms, anything that crawls. (WN laughs.) But I do remember sliding down that hill, like I was telling you. I remember couple of teachers, Mr. [Carleton E.] Weimer (was our principal; Mrs. Mary Kauila, my third-grade teacher).

WN: So ranch kids and pineapple kids went to that school, right?

FU: Yes, uh huh.

WN: What about the Kaumalapau Harbor kids? Did they go there, too?

FU: They did, but, well, there weren't too many. I remember kids from the harbor coming to the school below, after the school moved down [in 1937]. Yeah, 'cause I had a classmate, Calhau, her father was the captain of the boat that used to take us between Lāna'i and Lahaina.

WN: What's her name?

FU: (Alice) Calhau. C-A-L-H-A-U. Yeah. Her father was the captain.

WN: I see.

FU: Those days. But coming up to the ranch, I can't remember anybody coming up, I mean, to the hill school. No.

WN: It was easier for the ranch kids to go to that school than it was for the city kids, yeah?

FU: Mm hmm, walking distance--all they need is to come walk up the gulch.

WN: I'm wondering, was there any kind of rivalry or anything between ranch kids and city kids or anything like that?

FU: Never. Not that I remember.

WN: What about like say, sports? Did they divide up that way?

FU: No, no. There weren't enough kids. 'Cause even when we graduated in '42, there were only sixty seniors. So you can imagine how small the school enrollment was. After the war, it got to be really big because of the laborers that came from the Philippines. And they had a lot of children. But, until then, there weren't too many. The enrollment--elementary and high school, maybe four or five hundred. Six hundred at the most. And that was first grade to the twelfth grade. So not too many. So the only rivalry that existed, if you called it that, was between Moloka'i High School and Lāna'i High School.

WN: Yeah, right, right.

FU: And then the [Lāna'i] kids were more towards Lahainaluna High School because all the kids came to Lahainaluna if they wanted to.

WN: Oh, oh. I see. The Lāna'i kids would go to . . .

FU: Yeah. Lāna'i kids would come to Lahaina. And lot of the parents had moved over to Lāna'i from Maui anyway, from Lahaina area. So we were very good friends. But Moloka'i was the strange island, you know, like behind us, so you know, you don't know them.

WN: I see.

FU: Yeah. We used to get together through FHA, that's Future Homemakers of America. And then the FFA [Future Farmers of America] used to get together. But sportswise, they were not close.

WN: I see.

FU: But those organizations were good. They always used to come over. Once a year they'd come over, and next year (we'd) go over.

WN: We were talking about your father a lot. Tell me something about your mother. I know we're interviewing her now, but what do you know about your mother's background?

FU: As far as background, what she has told me, coming from Japan and her personal opinion of people here, you know, like--I doń't know if she'd remember to tell your wife, but when she first came over across the channel on that little boat, I told her, "Who did you see?"

And she says--you know the Hawaiian people have what the Hawaiians call 'ehu color hair, that reddish, brownish hair. And this lady died in '85 or '84. Anyway, her name was Maggie [Nakihei] Kauwenaole. She says she was about fourteen years old. Well, they all meant to be kind, you know, don't get me wrong. They were all dressed up for her, you know, in those black bloomers, she said, and white . . .

WN: Dressed up for her?

FU: Yeah, for my mother's coming over. Because my mom--they all knew my dad, and so, "Oh, Susumi's bride," you know, and so they were all dressed up for her. And the ladies were in the long muumuus on the beach. And she remembers Maggie because she said she had a white blouse with the sailor collar, and she had black bloomers. And every day, every day, Maggie would come and just--because she couldn't converse with my mom, she would just sit at the back door and just smile, and her pearly white teeth would be showing. And my mother said she used to get so scared because she's so dark, and her hair way up to there, and her pearly white teeth, and she's only sitting there, smiling all day long, she's sitting over there. And so, she used to think, whoever or whatever this, you know--is it a human person? She said she wanted to ask, but she didn't know how. And she would wait until my grandfather, you know, she could only converse with my grandfather because father hardly spoke proper Japanese at the time. So she would converse with my grandfather, and would say, you know, "What kind of nationality or, you know, is it a person?"

So my (grand)father would say, "That's what you call Hawaiian, you know, native Hawaiian."

So she said, "Oh."

And then so he said, "Oh, she's really nice, just be nice to her." So she didn't know how to be nice, so once in a while she'd give her something to--like a fruit to eat or something, and that's how they got to be friends. Yeah, she--Maggie and my dad were really good friends, yeah. So after she got married, then she had--her daughter is still on Lāna'i. Elaine is her name.

WN: Elaine [Kauwenaole Kaopuiki], yeah. We interviewed her.

FU: Oh, yeah. So Elaine and I got to be friends. Elaine's a little

younger than I, you know, but we got to be friends because our parents knew each other well. Maggie is the one my mother remembers, but she said all those people was so scary 'cause, you know, Hawaiian people have bloodshot eyes, yeah. (WN chuckles.) Great, big eyes, yeah. And coming from Japan, she's so fair, and you know. And she came in her kimono, so naturally, nobody could keep their eyes off of her 'cause she was so different. My mom said her oldest sister (who) was on O'ahu bought her a dress to come over in. But she said she felt so uncomfortable in that dress. Later on, she said she wore it but then at first, she said she just couldn't keep it on. Because you know, kimono, is so tight around you, so when you start wearing something loose, you feel like everything is falling apart around you. (Chuckles)

WN: Maggie was John's wife, John Kauwenaole?

FU: No, John's brother Bill. He died earlier.

WN: I see. So Bill was married to Maggie?

FU: Yeah. Bill and Maggie were our friends for a long time.

WN: So did your mom tell you any stories about how she adjusted to life on Lāna'i?

FU: Yeah. She said it was so hard. And then it was harder for her because my grandma was taking off, you know. And she couldn't understand. She said like, there would be a big commotion . . .

END OF SIDE ONE

SIDE TWO

FU: So she would hear this great, big commotion in the middle of the night, so she'd wake up, and wonder what's going on. And my dad, he could care less, you know. He'd go with his cowboy friends. And sometimes, I wonder when she got pregnant to me when my dad wasn't home so often.

(Laughter)

FU: But anyway, yeah. She said she would see my grandfather chasing after my grandmother, you know, about two o'clock in the morning. 'Cause the man had come for her, yeah. And so she said it was so hard, confusing more, I think, for her. And so she confronted my grandfather, and asked what was that all about, and that's when he told her. So my grandma, my grandmother told her that she's been wanting to go for a long time because she couldn't stand the kind of life that she was living with my grandfather. But of course, this is only her side of the story. And so I asked my mother if my grandfather was like what my grandmother said. She says, never, you

know. He was always nice, and always helpful, he's always considerate, but my grandmother said not. So, you really don't know.

WN: Depends who you talk to.

FU: Yeah, right. And he must have been all right because after my grandmother went back to Japan, he still couldn't figure out why he couldn't be friends with his former in-laws. If he was a bad man, he would have figured it out himself, you know, but he must have been all right not to think badly of them. (WN chuckles.) My father was sort of like that. Whenever people came over and talked bad about another person that he knew, he would always try to make them see the other side of the story. And then they would say, "Oh yeah, maybe you're right." And then, you know, the gossip would stop, and he'd go. So I imagine my grandfather must have been like that. And it was nice, so my mother's adjustment period was kind of difficult. But once she found out that she really has to look after the family, she said she had no thoughts of ever going back. I told her, "Didn't you ever want to go home? You know, what a mess you came into, you know."

She said, "No." And in those days, once you marry, you just know. You don't think about going back cause you bring shame to the family. And she had double reason because her older brother was married to my father's aunt. So if she left my father and went back home, it would have been really shameful for her brother's family, too. And then on top of that, she came on her sister's birth certificate [see Tama Nishimura's interview for details]. (WN chuckles.) So she had to hide for my aunty, too, on the Mainland. So poor thing. She was, (chuckles) yeah.

But she learned to sew. She became a seamstress when we were growing up, and she helped out a lot. I think I was six years old when she went to this other seamstress to learn how to sew. And by that time, you know where Richard's Shopping Center is now? Okay. The houses above that store, all those houses were all built already. And then we were already living in the industrial area. So you know, she said she used to walk. I remember that house where my mother used to go to learn how to sew.

WN: Who did she learn from?

FU: Mrs. Kubo. She was from the Big Island.

WN: I see.

FU: It was so interesting. After I lived on Moloka'i for a while, I was talking to a lady, Mrs. Okada. And she's a seamstress, too, so I was telling her, "Oh, my mother sews, too, you know."

So she said, "Oh who did your mother learn from?"

So I said, "Mrs. Kubo."

"Ah, she was my teacher, too," she said. How interesting yeah? What a small world.

WN: I know Helen [Tamura] Onuma. I don't know if she learned from Mrs. Kubo or what, but she was . . .

FU: No, she couldn't have because, I think Helen, let's see. How much older is--no, Helen isn't much older than I am. Yeah, maybe couple years, is all. So we all grew up together.

(Telephone rings. Taping stops, then resumes.)

WN: Did your mother or your father ever talk about the differences in life between living on the ranch and living in Lāna'i City, you know, which one they liked better or anything like that?

FU: Well, the only difference that they spoke of is when we asked. Because when we go and visit the ranch, it was so quaint and we used to think it was so nice, you know. People were easygoing, and the houses were different, you know. But the hardship that my mother experienced, she'd rather not live the ranch way because everything was so crude, you know. You had to go get firewood, and you had to walk a long distance if you wanted to go to the store cause the ranch store closed after a while. Yeah, because the town [i.e., Lāna'i City] had a store. So we always remember Okamoto Store.

WN: So how did she get from the ranch to Okamoto Store?

FU: Oh yeah. My dad had another car by the time we grew up.

(Laughter)

FU: Yeah. He had several cars because by that time, he was doing backyard mechanic work.

WN: Oh, oh. So this is way later then?

FU: Yeah. So you know, we always had a car. You remember in Honolulu, Goo's Auto Shop or something like that? I can't remember the address. I think Mr. Goo's son runs it now. They used to have a secondhand repair shop. Small, you know, at the beginning. Mr. Goo used to go around O'ahu and pick up any kind of a wreck. And he'd buy it for fifty dollars or twenty-five dollars or whatever. He'd have it towed to his place, and he'd take that whole thing apart and save all the parts and then cleaned it up and people would buy. And my father used to be friends with him when we were growing up, we were oh, fourteen, thirteen, you know before the war days. And I remember going with my dad once cause we had to go to Honolulu to the dentist. So we'd make one trip on the boat, and we'd go around O'ahu and he'd pick up couple of cars, and my father got into the same kind of work on Lāna'i. He'd have Mr. Goo send the car over on

the barge and he'd fix up the body and he learned to paint it. And then when he fixes it all up, he'd drive it around town, and the Filipino people would--because there's no way you can get a better car than what your neighbor has, you know, so they would see my father and say, "Oh, Nishi, you gonna sell your car?"

So he said, "Yeah, you want to buy?" He says, "This is extra."

"How much?"

"That's up to you. You the one that have the money, so you know, I'm not going to tell you how much. How much do you think it's worth?"

So they would say, you know, way above what my father paid. My father paid only about seventy-five dollars for the car, and this one in particular was a convertible, it was a very pretty one. I was kind of upset 'cause I only got to ride it once. (WN chuckles.) I told my dad I wanted to ride it more. So he said, no, no, no, they wanted to buy it. So anyway, I remember helping him tow it up to town, and then you know, helping him fix it and everything. Then he rode it around town and the person said, "I'll give you $800."

So my father said, "Oh, that's very good price, but you know something," he says, "somebody down the road told me they'll give me $1200." Which was not a lie.

You know, the postmaster had said, "Eh, Nishi, how about if I give you $1200 for the car?"

So my father says, "Okay wait, I gotta go drive down the other side yet. People haven't seen the car yet," so he said, "I'm going to drive the other way." If nobody offers more than $1200, he can have it. So he told this Filipino man, I was with him, "Oh, down there somebody said, the car is worth $1200."

So the man says, "Oh, I don't have that much money." So he says, "You give it to the man."

"Oh, okay." So the postmaster bought the car for $1200.

WN: So about when was this?

FU: Oh, that must have been about when I was about fourteen, fifteen. Was before the war.

WN: Twelve hundred is quite a bit, eh?

FU: Yeah, big money!

(Laughter)

FU: I know, yeah. But that's how it used to be. There was another car,

yeah, another car. Always, he would let the people bid. He said, "You," yeah, because then, he know how much they have. (WN chuckles.) You know. He wouldn't tell them because . . .

WN: Shrewd.

FU: Yeah. (WN laughs.) And he would say, "What you think?" You know, "How much you think this is worth?" You know. But they'll never say the amount that they don't have. That was his calculation. So he did well. But see, those were the days that he used to send money to his father and his brother and sister in Japan. And then at the same time, they were supporting my mother's brother through college.

WN: Wow.

FU: So he had to do a lot of things like that. Yeah, he constantly worked.

WN: What did he do for fun?

FU: Oh, but you know, that's one thing my father was--he never took us anywhere like picnic or anything, but then about twice a month, he would say, "Okay, tomorrow is Sunday," he says, "Mama, we go pack lunch. Let's make bento and we gonna go hike up this certain valley or mountain or whatever," and that was our recreation. Yeah, so we knew--so we used to see hieroglyphics. You know going towards Manele, on Lana'i, there's that piggery now, yeah? They call it Palawai Basin.

WN: Yeah, yeah.

FU: Okay. Someplace beyond--behind there, it's all broken up with pineapple fields now, so you really can't tell from the road. But someplace behind there, there's a--I don't know whether you call it a valley, but anyway, you could go walking into this valley, and there's rocks on the side, and you can see hieroglyphics. And he used to read it to us 'cause, you know, it's pictures. He would say, "Oh, you know, certain kinds of wars were fought here 'cause there's a man with the arrow," you know, and things like that.

WN: You father used to read . . .

FU: Yeah. He used to read us those things. Well, we were children, so we believed him, yeah. And then we'd go way inside that valley, and then it used to--Charles Gay's little, not even a cottage, it was a cute dollhouse-like, you know, because when I--before the war, I was pretty tall for my age. I was about fifteen, sixteen. When I stood up, this big, you know, buttercup flowers.

WN: That's about what? One foot in diameter?

FU: Yeah. I would say this big because I could wear it on my head as a hat. And then the big, big, gigantic vine hanging down from the

Norfolk pine trees and over the roof of the house, and when we look inside the windows, you know it was one of those French windows, yeah. Okay. He had taken stuff out of his dresser drawers, I guess, you know. The top drawer was open, some underwear was hanging out, and then the bottom drawer was little open, then in the other room, there was an old, enameled kettle. You could almost see it perking, you know, coffee. And there was a coffee mug on the table, yeah. And nobody would touch it because they always wanted to, you know, it was our secret place, too. Whoever knew about it, besides us, I don't know. But we used to . . .

WN: But who would live there?

FU: Charles Gay.

WN: Oh, he, he lived there?

FU: Yeah. He lived there. They were the early pioneers of the island.

WN: Right.

FU: Yeah. Was before Munros.

WN: Right. So this is when--so when you were--you used to go over there, . . .

FU: Growing up.

WN: . . . he was living there?

FU: No. He was dead already. Gone, yeah. But we used to go . . .

WN: But then who lived there after that?

FU: Nobody. Nobody after Charles Gay. But the house.

WN: But who put the--what about the coffee then?

FU: I don't know. It was there. He said that's the way Charles left it. My mother doesn't understand (that it was) two names, Charles Gay. So (she'd say) "Charlagay," you know, just like it was a whole name, you know. I think his sister or some grandchildren of his was working (at the) university. May, her name was.

WN: May Gay?

FU: Yeah.

WN: Yeah, yeah. That's her--one of the daughters, I think.

FU: Daughters maybe, yeah.

WN: Yeah. We spoke to Violet.

FU: Oh, uh huh, yeah.

WN: Violet Gay. She lives in 'Aiea on O'ahu.

FU: Oh, yeah. Must have been her dad's. It was a cute house.

WN: I'll ask her.

FU: I still remember. It was green, and red trimming.

WN: And this is in Pālāwai Basin?

FU: Yeah. Way inside, I don't know, someplace in the valley there, by that piggery place. That was our recreation to go see places like that.

WN: Who ran the piggery?

FU: Oh, that was after I left, so I don't know. I think he was--if you go back to, I don't know if you're gonna go back to Lāna'i, but I know there was a Japanese family, long time ago when we were kids, Ikeharas, whether they lived there or not, I thought they lived there all the time, and they used to come and get. . . . But that was one of the highlights of my childhood, you know, when we used to go look at that house.

WN: How often would you go?

FU: Oh, about once a month. I guess my father worried about it, you know, so we would pack lunch and leave the car on the road, and walk inside. We used to go hiking. And we used to find those colored stones from--in the rocks, we used to pick. We used to call them Hawaiian diamonds, like olivine? The green olivines, and then blue ones, and red ones. I had it for a long time, I don't know what happened. When we left the island, my mother folks--yeah, we had it for a long time. It was fun. We used to go dig those things out. And then when, let's see, when we were about, just before the war started, I must have been about junior in high school, 'cause when we were seniors, the war started. We used to pave roads to the north end of Lāna'i, and then the Keomuku road, we used to always, after the rain, go make it better.

WN: You folks did that?

FU: Yeah. My father and we did that. Not my uncles, no, my father. (Chuckles) So he always took us. And I was the oldest, so I was always very close to my dad.

WN: How did you pave or fix the road?

FU: Well, my father would take his sledgehammer and things. I would hold the lantern for him, or I would take away the rocks that he crushes. My mom and I would do that.

WN: Oh, you mean after rains, rocks would fall from the mountain?

FU: Yeah, right. And then makes lot of those gullies, you know, the water would rush along the side of the rocks, so we had to go fill it up. So he'd hit those rocks down into those gullies. It'd make it better for the community to enjoy themselves. And maybe that's the reason why people always looked to my dad, like he wasn't really a leader, but he did things even people didn't ask him to. And the minute he hears somebody's in trouble, he'd go. Somebody's horse is sick, he'd go. You know (chuckles). Especially horses, he really loved horses.

WN: How many horses did he have?

FU: When we were growing up, he didn't have any. But during his young days when he was a cowboy, he always had a horse, so. My uncle had the horses. He had one mother horse and, I think, two colts.

WN: Did you ride horseback a lot?

FU: No, never.

WN: Why?

FU: I guess 'cause my mom. My father was always working when we were teenagers, so we were so close to my mom. And because we're girls, my mother brought us up [as] real girls. I don't know how to ride a bike, either. (Chuckles) Yeah. But my two sisters did because already, the war had come and people were more liberated, I guess, women were more liberated. So, I never wore shorts, not even slacks all my growing years.

WN: Always dress?

FU: Always a dress. And so I still have a habit of covering my legs, you know, yeah.

(Laughter)

FU: And learned to sew kimono when I was growing up. Until I left, after high school, I never wore shorts. Even when I was going to college, I see the girls wearing shorts. "Oh, why don't you wear shorts?" I feel so uncomfortable. So, that's the way she brought us up, so we never did--my mom would always say that's not for girls. So in a sense, I think my father must have been lonely. Because after we grew up to be his companion, he couldn't have us as his companion. Because when you're older, teenage, you would be a good companion to your dad if I was a boy. (Chuckles)

So when we were children, you know younger, we used to have lots of fun together. We could go--he would have troubleshooting jobs, you know, like he was an electrician at one time, so one time the lightning fell on the pole. It knocked out the whole community's

lights, so the boss came down to ask him if he wouldn't go check it out. So he took me 'cause I have to shine the flashlight for him, and I was so scared because it's just raining--no, just pouring, eh. And then he had to climb the pole to look at the transformer. And oh my, the lightning had scratched the pole so badly, you know, I was so afraid for him, but it was okay. Yeah, I had to shine the light. And the boss would go home and sleep, and I have to (chuckles) shine the great, big flashlight for my dad so he wouldn't get hurt. Yeah, so I remember doing that.

I remember going with my father down to Keōmuku to fix somebody's car in the middle of the night. And he would--his big hand wouldn't go in there, so he would tell me, "Put your hand in there and grab whatevers."

I said, "Oh, I'm so scared."

He said, "Nothing's gonna hurt you." (WN laughs.)

"Okay." So I had to go do that. So I used to help my father do all those things when I grew up. So I know, inside of him, he must have wished I was a boy.

(Laughter)

WN: Do you remember him around the house a lot?

FU: No, not too much. Especially when I wanted him to be home. Like when we were fourteen, fifteen, you know, you'd like to have your dad home. But that's when it was hard for him to be home. He'd do a lot of work. But being in the garage a lot, we used to take food to him. He'd work until ten, eleven o'clock at night.

WN: Now where was the garage?

FU: The garage is where, let me see. You know the industrial area facing Kaumalapau?

WN: Uh huh.

FU: Okay. The last row of garage is here, and then the first row of houses is where we were. Then there's that row, second row, and then there's another road. Okay. And just at the edge of that block, there's a long building, garages, all, you know. Oh, there must be about ten stalls.

WN: And that's were the gas station is too?

FU: No.

WN: No? Oh.

FU: The gas station is on Fraser Avenue. That's the main road you come

up from the airport.

WN: Mm hmm, right, right. Oh, I see.

FU: Okay, they used to live on this side, Kaumalapau side of that. That would be west, yeah.

WN: Mm hmm. And when did he start that garage?

FU: His personal?

WN: Yeah.

FU: Oh, I can't remember. We were kids. Yeah, small children. 'Cause when we moved over there, I must have been about ten because when we moved down from Kō'ele, I was about four. Yeah, about.

WN: So about 19. . . .

FU: Yeah, '33. I know the depression years we were there. That's when he started to work.

WN: I see. Okay. (Pause) I see, okay.

FU: My mom did a lot of observing more than saying anything. She's not impulsive, you know. She would observe, think, and then say what she thought out. (Chuckles)

WN: Did your dad and mom get along?

FU: Yeah, they did. Only one argument, if you call it argument, I remember hearing, is when my grandmother, who took off, you know, she was at the beach [i.e., living at Keomuku] all the time. Then the war started, so she had to come up to live with us, and my father said, "No way I'm going to let her come into my home." And I remember that argument.

It wasn't really argument. My mother was stating her reason for allowing his mother to come. So she said, "If anybody's going to refuse, I should be the one to refuse your mother because she made me work so hard," and I remember she saying, because they never argue in front of us, but I was still awake. And we were all supposed to be sleeping, but I heard them talking, and she said, "Look at what happened. I had to give birth to Fusako. She was born so small only because I didn't have anything to eat. If she [grandmother] was home, and everybody was working together, and everything," she said, she didn't think it would happen that way. She said, "If anybody's going to say no, I should be the one." But she said, "No matter what you say, you cannot erase the relationship you have with your mom." Because she'd say, "You're part of her," and which was true, you know. So she said, "As a human person, you cannot refuse your mother." So she said, "You let her come because the children will be glad." And I always wanted to have a

grandmother home, you know. And I used to feel so bad to have to go down to the beach and leave her, you know.

WN: What part? Oh you mean Keōmuku?

FU: Keōmuku. She used to raise watermelon down there, and she had a helper. So during the vacation times, like winter break, two weeks, we'd spend two weeks with her and come up, just before school.

WN: About how old were you when your grandmother had that watermelon?

FU: Oh, I was about twelve, I guess. I was big for my age, so I used to do a lot of work for her. Water, and you know. So I know how to take water out of the well. She used to have brackish water out of the well. And do dishes for her, and cook for her, and you know, simple things while she's out in the garden. Yeah, watermelon farm.

WN: Who did she raise the watermelons for?

FU: The Lahaina stores. Lahaina had Ichiki Store. They used to take all her watermelons. And she used to raise really good ones, yeah. And my father used to help her haul them.

WN: They hauled it from there to . . .

FU: Keōmuku to . . .

WN: . . . Mānele?

FU: . . . yeah, up. And then sell as many as we can in the camps, and then Ichiki would order so much, so we'll take it to--no, that time was Kaumalapau already.

WN: Oh, yeah?

FU: Yeah.

WN: Had quite a bit of watermelon farmers down in Keōmuku, huh?

FU: Maybe others, too, but I don't remember others because everybody used to buy ours. I think--I wonder if that Muratas [i.e., Ichiro Tamura] used to have too. The only other man I remember is Tsuida, the old man used to try to raise, but he couldn't do it by himself. So finally, he ended up in the city, and we used to kind of look after him. He never got married, and he had no relations in Hawai'i, I don't think. That's why he was always drunk. Because he was lonely, yeah. I remember him always drunk. Always with sake.

WN: So, did your grandmother eventually come and live with you folks?

FU: Yes, she did. My father couldn't say anything after my mother said that, you know, "No matter what, she's your mother, and you related to her by blood." So he couldn't. He said, "Well, it's up to you,

then." So he wouldn't speak to [his mother], you know. He wouldn't speak to her. For no reason, he wouldn't speak to her.

WN: And whatever happened to the watermelon farm?

FU: Yeah, we had to close, give up the lease. My grandmother had to give up the lease. And the Filipino helper tried for a while, by himself, you know. And then there's another man that took the lease, but they couldn't do. We went down to help them weekends and things. But they couldn't do it like my grandmother did.

WN: So she moved up mainly because she was getting old?

FU: Yeah, and the war came along. She couldn't stay on the beach.

WN: Oh.

FU: Japanese, that's why. The government didn't allow it.

WN: So were there other Japanese in Keōmuku had to move up?

FU: They all had to move up.

WN: Is that right?

FU: Mm hmm. So that old, drunkard old man, Mr. Tsuida, had to move up too. So then it got to be nothing but Filipino people.

WN: Down in Keōmuku?

FU: Yeah. And then the Hawaiian people had their own land.

WN: Yeah, I see. Hmm.

FU: So it was nice after that, you know. We had Grandma live, and she had to live in the living room with us because our house was only two bedrooms. She had to stay in the living room, but she didn't mind. She had a roof over her head, and she had some home cooking, she said, and I did all her laundry. And my dad was all mad at all of us for being nice to her, you know. But then my mother told her. We didn't take any money from her. My mom said to save all you can so that you can go back home in your old age. So she stayed until I got married, and then my boy was born. I remember Hiram was a baby when she came to see him, and she said she was leaving.

WN: When did you get married?

FU: In '46.

WN: Forty-six.

FU: We got married on December 7. We just chose the first Saturday in December. It was December 7, (chuckles) 1946. So Grandmother, you

know, appreciated. After we showed her love and kindness, she appreciated. She knew that they never said anything bad about her to us, you know, especially to me. So it was fun when she was with us 'cause she used to love to sing and dance. She was very good with the shamisen, you know. So she taught me a lot of folk dances. And we used to dance during the emperor's birthday, and June 11 celebration and things, community things. I don't know if Richard Tamashiro is still alive. His wife died while we were there. Richard's Shopping Center. He has a picture of me dancing when I was about ten.

WN: Oh, yeah. (Chuckles)

FU: Yeah. And I was so surprised. I didn't even know somebody had taken a picture of me. But I remember the teacher came to get me and told me that he wanted me to dance for someone. So I said, "Oh, okay." It's a dance that he taught me. So I went, and I danced on the lawn for somebody. And Richard said he was the one that was taking the picture. (WN chuckles.) So, he shows it every so often, he says. I tell, "Oh, how embarrassing."

So he said, "No, people don't remember. They don't know who that is, so," he says, "I tell them it's you."

WN: Was your grandfather, he passed away by then?

FU: Yeah. He was in Japan all the time, so we didn't even know. I mean, I didn't even know him. Yeah. So I don't know what year he died either.

WN: And when did your grandmother die?

FU: My grandma died, let's see, she must have died early '70s. She was quite old.

WN: Oh, yeah. I guess so.

FU: Yeah, mm hmm. But you know, she had problem with her brother, and I guess after her money ran out, they didn't want her around either. So they had sent her to an old woman's home. The county home in the Kumamoto city. So when my mother folks went to Japan in '68, she came from there to meet them. Imagine, yeah. So I was telling my mom, "Poor thing, she died so lonely." But I guess that was her choice, when she left the family. That's what my mom says. Nobody wished it on her, but she chose that, you know. So my mother used my grandmother's attitude toward marriage, and her independent attitude, too, to raise me, you know. And so talk about raising a daughter, a real woman, that's what my mom instilled in me. That's what you call inculcating in your child constantly. (Chuckles) Yeah, so all the time we were growing up, no boyfriends. If ever I was standing, talking to a boy, you know, that's the same lecture I'm going to hear when I get in. (Chuckles) She was saying, "You gotta remember your reputation. The Nishimuras already have a bad

reputation." And I was surprised, you know, I came to--I got married to my husband, we moved here, and there was an occasion, I had to go to Lahaina one day. And an old woman I was introduced to, and she recognized the name. And she said, "Oh, it must have been your grandmother that left her family and came to Lahaina and lived with this certain, certain man."

And I said to myself, "My goodness," you know, yeah. Talk about a small world.

WN: Small world.

FU: Yeah. But I didn't have anything to say to her. I just told her, "You have good memory, you remember that far back." And I just walked away from it, you know. (Chuckles) But that's the way my mom brought me up.

WN: Well, you told me something about Lāna'i during the war, but you don't remember anything else? Were there soldiers on Lana'i?

FU: Yes, we had people watching, and they were so afraid of the mountain areas and the beach areas. And the community men folks used to volunteer to go and night watch all the mountain ridges. And they called on my dad a lot because my father and his brothers, you know, all the Norfolk pine trees that's growing on the ridge of the Lāna'i mountain, they planted by hand. And I think Mr. Munro, George Munro, had a lot to do with that. He imported them from New Zealand? Yeah, and you know the little plants. So since my father knew the ins and outs of the mountain, you know, hillside, they used to come and get my father a lot. So he spent, oh, a good many hours, volunteer work. So we had--not many soldiers, but there were enough. And at that time, I was already back at the school working, so we had good contact in, especially administrative division. But as far as the ins and outs of the army, I don't know.

WN: So you graduated from high school in 1942?

FU: Mm hmm.

WN: And then after that, you started working for the school?

FU: No, I went to Cannon's Business College.

WN: I see. In Honolulu?

FU: Yeah. And then, it was a short-cut version of the school because of the wartime. So I took two summers. And at the end of the second summer, I came (home). So actually one whole year is when I was gone. But I did two years of schooling. And then they placed me at Lāna'i 'cause, you know, the DOE [Department of Education] at the time was having such difficult time sending people to Lāna'i 'cause nobody (chuckles) wanted to go. They even had hard time having teachers go, let alone office staff. So the lady that was from

Lāna'i, retired. So they needed somebody.

WN: Did your mother or father ever tell you what they wanted you to be or do, or anything like that?

FU: My father was always interested in business line. And so he always wanted--so they kind of pushed me in that way. But I didn't mind. I guess, you know, I always had this philosophy that if you do as your parents want you to do, be obedient, it's easier for you to get and go wherever, because they want you to do it. So you know, as long as you don't balk at them, then you'll make your life better. And it was always true. As long as you're pleasing your parents, they were happy, and you were happy that they were happy, so things went smoothly, (WN chuckles) so you know, why push the way because you have lots of years ahead of you, whereas your parents didn't, you know, to get what you want, to be independent later. So I always felt that was the way to do it. And I taught my children the same thing. I always tell them, "You're going to have your years after you leave home to do what you want to do, but it's so much easier because we went through what you are going through now, we know the better road."

WN: So they, more or less, did what you folks wanted them to do.

FU: Yeah.

WN: Wow. (Chuckles)

FU: And then after my daughter got married well, naturally, you know, who she wanted to marry is her choice, so we told her, "Now it's your choice. We're not going to tell you what to do with your life." Because that's her life. She has to live it, you know. But of course, if I saw that she was going way off the beat, naturally I would guide her. (WN laughs.) But then other than that, I let her choose.

WN: How did you meet your husband?

FU: I was working at school, and the school needed a lot of repairing. So he was working for the county, Maui County, so . . .

WN: He's Maui boy?

FU: Yeah, uh huh. So the Maui County painting crew came over, and one of the guys used to love to drink when he works, you know. And that's a big no-no in school. So he made the mistake of leaving his whiskey bottle among the paint cans. But the principal was always nosing around. Naturally, he wants to see the work done right. So he went looking at what they were doing (during) lunch hour, and they forgot to take the bottle--this one guy. So he came and he brought the bottle, and hid it in the poison closet. And we, the office staff, are the only ones that have the key to the poison closet, so he told me, "I'm going to put this bottle in here. I

know they're going to come looking for it." So he says, "You don't give it to them until the foreman says he's not going to allow it again."

So I said, "Okay."

So they came, and they wanted. So they sent Melvin, my husband, to approach me. "You go, because you're the youngest. You speak the best," you know. (WN chuckles.)

And the boss, the foreman was an older Hawaiian man, and later on, we found out that they were on the island for something like three months, you know. So later on we found out that my father and the foreman of this paint gang went to Kam III School together. They knew each other. Turned out to be nice--so they used to come over a lot, you know. So, that's how we met. So, I think the guy's still living someplace, the guy that used to drink. He was the only one that was drinking, yeah. So they told him they were going to send him back to Maui if he didn't straighten up. So he straightened up. (WN chuckles.) He drank only at home. (Chuckles)

WN: Well, good thing he did it. (Chuckles)

FU: Well, in a sense. One night, it was raining and they had to walk from where they were staying at the hotel, pass our house to go to a restaurant, you know, company boarding house actually, to eat. And so every morning they would go for breakfast and pick up their lunch, and every afternoon, they would have to go for supper. So on their way back, they found out--I don't know how they found out--but they found out where I was living. So again, they would send Melvin to the house, and Melvin could speak Japanese to my mom. So, I'm telling my mom, "Don't let them in because they're the ones I know from school."

But she said, "Oh, it's raining. You shouldn't let people stand out there in the rain." And Lāna'i, when it rains, it's really cold. So she said, "They're going to catch bad colds, so let them in."

So I said, "Well, it's up to you."

Just about that time, my father came home from the theater. He was running the theater then. So he came in. He was talking Hawaiian to the Hawaiian guy, you know. And none of us knew what he was talking about. Then, Kam III came out. So, I said, "Oh, they must be talking about their childhood days."

Then my father said, "Oh, you're Henry Kanai then."

So the guy said, "Yeah." And so he said, "How come you know my name?"

So he said--my father remembered where he lived even. He described the place where he was living, the house, his brothers and sisters,

so there was no mistake about it. He knew that man. So my father turned around, "Oh, Fusako, bring coffee." So. (WN laughs.) Had to make coffee, and we happened to have some pastries, so they ate, and they stayed till almost midnight. And so that was the beginning.

WN: So I guess from there, your parents approved of your husband.

FU: Yeah, that's right. See, there again, because my parents approved, I felt, well, if it's a man that they approve, I wouldn't have problems because you so often hear about parents not approving, then the in-laws having trouble, you know. So there again, I felt--and Melvin's parents are from Kumamoto, too, you see. So my mother says, oh, yeah, she knows the district where they come from. They grow tea and things like that. So, that's how it began. (Chuckles)

WN: Did you get married in Lāna'i or . . .

FU: No, we came to Maui to get married because most of his friends are here. And he was quite popular among Maui High School. He was a football star, so you know, all his friends were over here. We had our going-away party on Lāna'i, and all of my Hawaiian friends made kālua pig for us. Elaine's mom and them all helped to make Hawaiian food. So we had Hawaiian and Japanese food. The old--I used to call him Big Sam. He is married to Mary, I can't think of her last name. Not Kauwenaole, that's Maggie.

WN: Oh, she was a Cockett?

FU: Mary, yeah.

WN: Kalawaia.

FU: Kalawaia, yeah, right, right. Big Sam. Her husband was really dear to us. And Mary, too, of course. We know her father and brother.

WN: Yeah, I guess your father was good friends with Lloyd Cockett?

FU: Yeah, very good friends. Lloyd, you know, poor thing. When my father died, we had the funeral in Honolulu, and they went back and we had the Buddhist funeral over there, too, and we had a few of the friends over at the--what is now, the bowling alley, okay. And we were cleaning up, and Lloyd came, and he said, "Oh, Fusako, you need somebody to take all the trash." So he said, "Put it on my truck. I'll take it down in the morning for you," 'cause he knew I didn't know where to throw cause they changed places. So he said, "You just stack it in my truck."

So I said, "Okay."

My goodness. I didn't know Lloyd was sick, and that was in May. And he died in July. Can you imagine that? He stayed and we talked and we talked about old days and, you know, how--he said, "I used to

give your father bad time, you know."

And so I told him, "Good." I said, "The bad times that you gave my dad is what you remember." So I said, "Those are the good things that you remember about life." Yeah, and he was telling us all these things, and he stayed till midnight, helping us clean up, you know. And my goodness, I didn't even know he was sick. Yeah, I was so surprised. I was back here for the weekend when I heard he died in July.

WN: Your father died in '85?

FU: Mm hmm. May '85. Lloyd was much younger, of course, you know, but still, yeah.

WN: People speak highly of him, too, that he's a real nice man.

FU: Yeah, very helpful. Yeah, very helpful. That's why, lot of people said, why didn't we bury my dad on Lāna'i? Because that was practically his island. When Dole first leased [purchased] the land, he was the one that interpreted the language for them. But my father had bought plots at Mililani [Memorial Park], and at Hawaiian Memorial [Park], so.

WN: Do you know why?

FU: No. He was like that. He couldn't say no to people. When people come, the first thing they do is hit my dad's house. All the sales people, they come and hit my dad's house, and they get all kinds of information from him, and then they go. That's what they did. They came and sold him a plot, and so I told my father, when we found out that he wasn't going to live long, I told my dad, "We might as well be open about this whole thing." I need answers from him, so.

So he said, "Okay."

And I told him, "Why did you buy both places?" One was cremation, one was burial.

So he says, "Well, you know, they trying to make commission," he said, "you know, poor guys, if I say no, you know." And then on top of that, he bought for all three of us, and then he and my mom, and then three of our husbands. So he bought eight plots.

WN: Wow. This is Mililani or at Hawaiian Memorial?

FU: Mililani, yeah. At Hawaiian Memorial, just for he and my mom. So but they were nice enough to, you know, because it was so many years later, things are more expensive, so at Hawaiian Memorial, what they did was to use all of the policy money just for the funeral service. And it covered the limousine and everything. So we went to Mililani to bury. And my mom would rather have Mililani, she says, because her sister and brother-in-law are there, too. It seems like all the

Lāna'i people are in one section, you know. They have names for that section. So that's what he did. I told him, "What about Lāna'i?" Because my brother is buried on Lāna'i. If he were living, he would be sixty-four.

WN: Your brother? Oh, I didn't know you had a brother?

FU: Yeah, right below me.

WN: Oh, when did he die?

FU: I was born '24, 1925 he was born, exactly a year later after me. But he was born internally deformed. His intestines were not--see, my mother used to put her washboard on across her abdomen and wash, so he was not formed. His intestines were not formed properly. So if it were this day and age he would have lived because his heart and everything else was fine, except that his intestines were whole and then solid, you know, so the food wouldn't go through. So my mom was wondering why he didn't have any bowel movement. He would urinate, but he wouldn't have any bowel movement. So this young doctor came to look, and he said to my father, "Give me your child." He said, "I'll adopt him legally," and then he wanted to operate on my brother. But my father said no.

I told my father, "Oh, you should have let him. I'm sure the doctor would have given the child back to you."

WN: How old was the baby?

FU: Only about three days.

WN: Oh. Three days.

FU: Yeah, he kept vomiting his milk up. So nothing stayed down. The digestion was proper, but there was no excrement, so the body couldn't take. So he died, I think the fourth day he was born. So there was a boy. So my father talked about him over and over again. They named him Takeo, after my mom. My mother is properly Taka, yeah.

WN: Taka, right.

FU: Yeah. (Chuckles)

WN: I'm sure she's telling that story. Or maybe not. (Chuckles) Okay, so how often do you go back to Lāna'i?

FU: I haven't since I've moved here three years now. But other than that, before when my father was sick, every year, twice, we used to go back. Labor Day weekend and . . .

WN: Oh, was your father involved at all when the ranch closed down in the '50s?

FU: Involved in what way?

WN: In helping with the herding up of the cattle or anything like that?

FU: No, I don't think so, not that I know of. Of course, I was away, so you know. He could have been, but that portion, I wouldn't know. I know the cattle was rounded up, in fact, just before the war. Because they plowed up all the pastures in the pineapple fields. You know the company went and plowed it all up so that the planes wouldn't be able to land cause they were so afraid the Japanese Zeros were such little planes that they would land on pineapple field road.

WN: Uh huh. Oh, I see. Just a few more minutes. I just have a--just a few more questions.

END OF SIDE TWO

TAPE NO. 16-32-1-89; SIDE ONE

WN: Well, you know on Lāna'i now, one of the reasons why we're doing this project is, you know, they're building a hotel now, where the ranch was, you know, and they're saying that it's going to change Lāna'i, you know. What are your feelings toward changes and development on Lāna'i?

FU: When you think about progress, it's good. I'm glad they'll be keeping up, sort of, you know, with the rest of the islands. On the other hand, the nostalgic side of it, you know. But then if individuals themselves keep that within themselves, they could still picture it. And I think you'd be glad to see the progress. Any improvement is good, you know. And it'll give the rest of the world a chance to go and see the island. And it'll be nice. 'Cause Lāna'i is kind of different. Maybe because it's not developed. Do you know that north end which they call Garden of Gods?

WN: Yeah.

FU: Okay. It's in the tourist brochures and things.

WN: Right, right.

FU: Okay. It's not official, but we were the ones that named it.

WN: Who's "we"?

FU: Us kids, us kids.

WN: Oh, yeah?

FU: Yeah. Me and my sisters, my cousins, you know because it's all red,

reddish lava-like ground, with this great, black rock sticking out.

WN: Right.

FU: And when we were going with my father, well, most often the three of us girls, we used to go with my father. And my mother would pack lunch and things, and we would see these rocks, and then we'd name it, you know, whatever names we wanted to give it. And some that were not nameable because of shape or size, we didn't know what it looked like, we called it gods because, you know, we don't know what God looks like. And then pretty soon you know it got to be called Garden of Gods by everybody else. (Chuckles)

WN: You better tell some reporter that. (Chuckles)

FU: Yeah. (Chuckles) It was funny, but we're glad, you know. So such things, you keep it to yourself, and you'll enjoy seeing it, and other people enjoying it. So when I saw it in one of the brochures that--was it in This Week magazine or something, I had to smile because, you know, they coined our . . .

WN: What would you like to see as far as the future of Lānaʻi is concerned?

FU: Not much development. [Not] like Kīhei. Not much that way. But with the hotels, I think that's nice because people would be able to enjoy relaxation there more than shopping and things. It's good hunting grounds, it's still good fishing grounds. It's nice to romp around in a jeep and you know. Hopefully, the Lānaʻihale Road would be kept up so people could, you know, on the ridge of the mountain, you could go across it. But it has to be good weather. Yeah, summertime is the only time you can go. So if they'll keep that in good condition, it'll be enjoyable.

WN: As far as the history of Lānaʻi is concerned, the Lānaʻi's people, you know, what would you like future generations of children to know about Lānaʻi?

FU: How it was. That history still could be kept, you know, as historic, you know. I hope there'll be some few things that'll be left so that you could say, oh, you know that used to be. Like that big Norfolk pine tree up in Kōʻele [next to the ranch manager's home], that'll be nice.

WN: They're supposed to be saving that, but . . .

FU: Yeah, hopefully they will because they cut down the avocado tree already.

(Laughter)

FU: I'm going to keep mentioning that. Yeah, and they took Mr. Richardson's home down . . .

WN: Yes.

FU: So you know, yeah. Then when you go over the ridge, you'll be on the cemetery, you'll be able to see Lahaina and all of Keomuku. That's nice, yeah.

(FU speaks to mother.)

WN: Okay, well, thank you very much.

FU: You're welcome.

END OF INTERVIEW

LĀNA'I RANCH

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